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Of the Church · By the Church · For the Church

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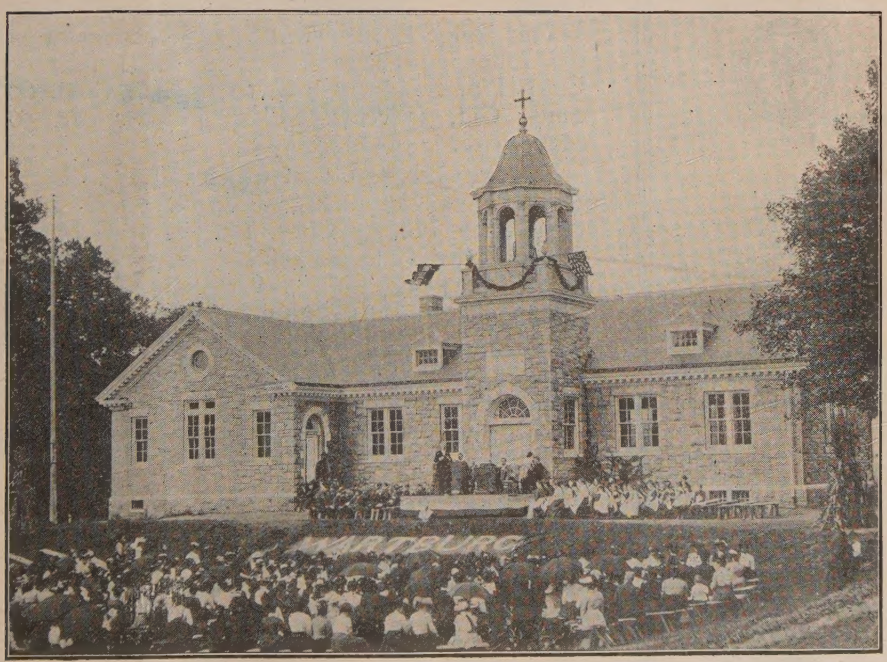

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Luther League Review

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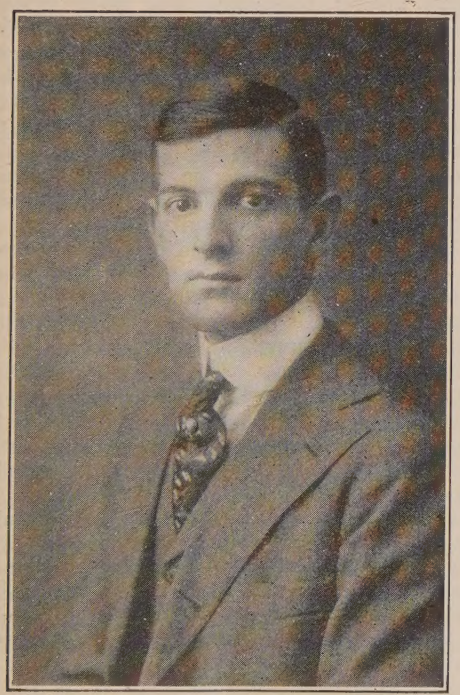
Of the Church - By the Church - For the Church

Luther League Review

Luther League of New York State

Twenty-sixth Annual Convention at Brunswick, May 28-30



GEORGE C. ZECKER, PRESIDENT.

THE 1919 convention of the Luther League of New York State was held in Gilead Lutheran Church, Brunswick, Rensselaer County, Rev. W. G. Boomhower, pastor.

The theme of the convention was "Education and Action," and many excellent and practical suggestions were given. Special mention must be made of the truly wonderful addresses. However, the convention did not compare very favorably in numbers with past years.

There could have been no better spot nor more excellent weather than we had this year. The church is situated in the middle of a beautiful country, surrounded on all sides by mountains and beautiful scenery. The church itself was the fourth church structure in which the people of the community worshiped, the first structure being a log cabin.

Opening Session—Wednesday Evening

The convention chaplain, Rev. H. D. Shimer, of Schenectady, conducted the opening liturgical service.

The special music for the opening session was furnished by the choir of Gilead Church and visiting talent.

On the part of the Young People of Rensselaer County, Mr. Charles Ray, of Troy, extended hearty greetings. In behalf of Gilead Church and Luther League, Miss Mary St. John extended a most hearty welcome to the delegates, visitors and friends. Mr. George C. Zecher, President of the Luther League of New York State, responded.

The convention sermon was delivered by Rev. Raymond Charles Dietz, of Brooklyn, whose grandfather preached in this church years ago.

His texts were taken from Jeremiah: "Seekest thou great things for thyself, seek them not," and St. Matthew 6:33: "Seek ye first the kingdom of God."

We should think of the present idea of holding up this idea of Christ. The world has been materially very selfish and worldly.

The Kingdom of God is the life in which God is the abiding center. If this is so, there should be no divorces, no failures, no strikes, no walk-outs, etc.

My ambition is to see America unselfish. Sin would be here, but men would go out to be its Light and the Salt of the World. The Gospel of the Church should get into hearts of men and women who are making the world.

In this day of reconstruction many voices

are telling us what we should do. Shouldn't we hold Christ first?

The present day opportunities: reconstruction—waiting for fingers to mold it—we should build on rock, not sand.

If the present war has taught us nothing, if we live the same old selfish life, it would be a calamity, second to failure. We want Christianity in lives of present generation and have a better world where God reigns. We fought for an ideal, to make the world safe for democracy. Many Luther Leaguers went out for the cause of country, went out to fight for an ideal. A great task has been accomplished; 75,000 lie in France. Those who have returned will never be wholly satisfied with the old life of self. If the Luther League can hold up a greater cause than the cause of country, we must substitute in their lives the Kingdom of God. Can we capture their fine and dauntless spirit, their unselfishness for the Kingdom of God? Or will we fail to do so and let them seek other things for themselves and let the great cause of God drop? Now what can we do?

The specific definite things we can do:

1. Adapt program of education. The whole Church problem is one of education.

2. We must call our youth to great call of service—should not apologize—day is past for that—but demand.

3. Give ourselves to more earnest prayer. We have not thought or believed in it earnestly enough. More things are wrought by prayer than people think. Are we stalwart and courageous enough to follow it and to bear this ideal before the world? The Son of God goes forth to war a kingly crown to gain, etc.

Who, Luther Leaguer? You and I.

Thursday Morning

The second session began with the devotional service, which was followed by business consisting of reports, committees and districts.

The final report of the Credential Committee, Miss Maude Lanfman, acting chairman, showed that 60 delegates and 13 alternates, and 53 registered visitors were in attendance.

The President, Corresponding Secretary and Treasurer rendered reports. The latter reported receipts for the year to the amount of $497.40 and disbursements to the amount of $413.

Reports were then presented by the chairmen of the Executive, Extension and Press Committees and by the presidents of the constituent Districts.

At this session the convention was indeed privileged to hear an address by Mr. Harry Hodges, our efficient General Secretary of the Luther League of America and the new editor of the LUTHER LEAGUE REVIEW, on "The Luther League and the New Lutheran Church." In part he said:

That the Luther League was a factor in uniting Lutheran Church and discussed the same in a broad sense—why the Luther League should be the official young people's organization of the Church.

That the Luther League is based on God's Word—true Word.

That it is soundly Lutheran in doctrine—Augsburg Confession.

It is Churchly—of, by and for the Church—not the Church. A child of the Church created by and for the Church.

It is educational, not sentimental. Its relation to the Church is too serious to be sentimental.

It emphasizes the great points of agreement among Lutherans, not their differences. The Luther League was the first organization to go beyond synodical lines. The things agreed upon were the essentials—the disagreed, the non-essentials. Mr. Hodges refuted the fact that the Lutheran Church was a narrow Church. He said he would like to see one as broad and one that had such a platform upon which Christendom could be unified.

That the Luther League opens its doors to all Lutherans. The Lutheran Church of America and of the world is faced by a crisis—that it is the critical time of the Church. We must have one Lutheran Church—with American ideas and American ideals and the Luther League doesn't ask the kind of a Lutheran you are, but says, "Come in and go with us." If we are going to reap Lutheran harvests, we must raise Lutherans in Lutheran vineyards.

It grows out of the necessity recognized by the leaders of the Church. We should train Lutheran leaders in Lutheran organizations so that they may learn to perpetuate the Church to fulfill its mission.

In closing, he emphasized four important points, namely:

(1) That the Luther League is as progressive as it is conservative. Progressive because it is composed of youth, and youth spells progression.

(2) Conservative because it is Lutheran. It is spiritual—building its topics and study courses on the Word.

(3) It is practical—training the youth for service.

(4) It is social. Don't criticise the social doings of the youth of the Church—if you don't provide any other form for them—that the Luther League keeps the young people of today who become the life of the Church of tomorrow from drifting.

A discussion followed. Rev. O. Krauch, of Buffalo, thanked Mr. Hodges for his remarks and said that he wished that more

pastors and men, especially of the German churches, could know what kind of a man we have in our Church. That he would be able to take much personal encouragement home from this convention, after hearing Mr. Hodges; and he hoped that we all would go back home feeling that our work is not in vain.

Third Session—Thursday Afternoon

The chaplain conducted the vesper service, taking as his theme the Ascension Day lesson: "The Peace of God—Whence It Is."

The Secretary read letters of greetings from Kansas and from the President of our National Luther League, Mr. C. T. A. Anderson. Mr. Hodges extended greetings in behalf of the South Dakota League.

"The Luther League's Place and Program in the Congregation" was the theme of an address delivered by Rev. A. Walter Baker, of Poughkeepsie, who in part said:

That after twenty-five years of Luther League work, its place in the local congregation is a hard problem to discuss. That the Luther League has to find for itself a place—other organizations seem to squelch the young people's societies. Have we had a misconception of its place in the congregation? Personally, he finds a place in every congregation, with a very few exceptions, for a Luther League. Every church that has young people needs a young people's society—a bridging over of Sunday school work and the adult work of the church, such as Ladies' Aid, Missionary Societies, etc. Why do some think the Sunday school can do the work of the Luther League? Why must the Luther League fight for its place? The Sunday school has branched out—reached out in other realms than those that belong to a Sunday school—the things that belong to a young people's organization. In some churches the Sunday school has taken up the social life of the Luther League's work—it has outreached itself.

He said that a young people's organization in the church should develop in three ways: (1) Spiritually, through devotional meetings; (2) educational practices; (3) socially, by bringing young people together.

Fourth Session—Thursday Evening

At the twilight hour a sacred concert was rendered by the quartet and organist of Silliman Memorial Presbyterian Church, Cohoes, N. Y., which was enjoyed by all, after which the vesper service was conducted by the chaplain, assisted by Rev. E. L. Davison, of Raymertown, N. Y. The quartet rendered the special music for this service.

Rev. I. Cantry Hoffman, D.D., of Philadelphia, delivered the evening address on "Carry On." Rev. Hoffman spoke very convincingly and in part said:

Lutherans have had a great deal to do with American life and policy. Our Lutheran Church has had much to say about democracy, especially as regards the Augsburg Confession.

The great doctrine of Christendom will be "Carry On." Our boys have been carrying on; our Lutheran Church is carrying on. The great Ascension command is "Go ye"—carry on—for Me, your King, your Lord and Saviour on the throne—carry on for the Church—for the blessings you can give to others.

Dr. Hoffman further said this phrase is the title of a book, of a paper, but that he was here to discuss it in relation to carrying on the work of Christ.

The monks, Jerome and Savonarola, carried on, as did John Huss, Martin Luther, Zwingli and Wycliff. There were some women who "carried on" and made the sacrifice, crossed the sea, came here and established the schools. Your ancestors and mine carried on—they made the church, the schools, and they should not be forgotten. We are now reaping the benefits.

We have to have a sense of the commission of "Carry on"—of the "Go ye" which is the commission our King, our Commander in Chief, of the Living God. If we Leaguers are going to carry on we have to have (1) an understanding of the commission, (2) a personal commission. So many people have no realization, personal and individual, and unless we have we cannot carry on.

If you are not Luther Leaguers you ought to be, and you must have a realization of this commission. When you were baptized, you were baptized under a name—individual, personal matter. When you were confirmed, you were confirmed under an individual name—a personal matter. When you take the Lord's Supper, you are bound individually to carry on the work of the Living God.

The commissary department of the army must have abundant supplies, so every church has a commissary department—the Bible, the Book of Instruction, of Inspiration, Power, the Supply Department. Martin Luther stood on for what God had said. We must proclaim the Word of God in a better and more inspiring way.

If you are going on for Jesus Christ, you will have to pay for it, in money, time and talent. The world has paid for this war. Our boys have paid for it; mothers have paid for this war.

If we are to do the work of the United Lutheran Church, we must pay for it. Aim high. "Go ye do my will, do my work, serve me." Here are my commandments—

Blessed are ye who do them. Christ paid the price; He gave Himself, His blood. Our compensation is when our Master comes and says: "Come up higher, ye have been faithful over a few things. I will make you ruler over many things. Enter thou into the joy of thy Lord." Our promotion is going along—carrying on—higher and higher, until we see Him and say, "Saved by Grace."

Fifth Session—Friday Morning (Memorial Day)

After the devotional service, Mrs. John G. Traver, of Hartwick Seminary, gave an excellent paper on "What the Missionary Society Expects of the Young People of the Church." Discussion followed.

The convention then adjourned for a Memorial Day service, which was conducted by the chaplain, assisted by Rev. A. J. Traver of New York City. The sermon was delivered by Rev. C. F. Keever, D.D., army chaplain, from the text John 12:24, "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (This excellent sermon will appear in a future issue of the REVIEW.—Editor.)

Special music was furnished at this service by the choir of the entertaining church.

Sixth Session—Friday Afternoon

Mrs. Frank Miller, chairman, presented the report of the Nominating Committee. On motion, she, as chairman, cast the ballot for the convention, and the following nominees declared elected: President, Mr. George C. Zecher, of New Rochelle; Corresponding Secretary, Miss Marie E. Hachtman, of Brooklyn; Recording Secretary, Miss Alice H. Albing, of Buffalo; Statistical Secretary, Miss Catharine Shank, of Albany; Treasurer, Mr. Louis A. Biel, of Utica; Archivist, Miss Carrie Otten, of Mt. Vernon.

Mrs. V. B. Sease, of Newark, N. J., Secretary of the Young People's Department of the Women's Missionary Society of the United Lutheran Church, presented a paper on "The Program for Missionary and Community Service." (This paper by Mrs. Sease will be featured later as an article. —Editor.)

Rev. William Freas, of New York City, Chairman of the Inner Mission Board of the United Church, delivered an address on the subject: "The Preparation and Program for Personal Service." (This paper will be featured later as an article.—Editor.)

Closing Session—Friday Evening

Rev. A. W. Baker, of Poughkeepsie, conducted the service, assisted by Rev. J. Denerschner, of Troy. The music at this service was rendered by members of Trinity Church of Troy. Rev. Chalmers C. Frontz, of New York City, delivered he address of the evening from the text Acts 1:8, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (This address will appear later.—Editor.)

Following the address, appropriate closing remarks were made by Mr. Hodges and the President, Mr. Geo. C. Zecher.

Secretary Hodges said: "Remember example is better than precept, more forceful than sermon. Those who have had the vision must set the example. Remember, the first thing for you to do is to find your place. You have a place, maybe not at the ends of the world, but at your own door. We are not all called on to do the great things of the world, but some to do the little things. It is the little things that count. Not all will have a vision like St. Paul, but all will have the experience of Moses at the burning bush. Have you had it? You will have it. Go home and use the talents you have. Let us rejoice in the one or more we have and use them."

President Zecher, in closing his remarks, said: "Let the one thought of delegates and alternates be, that they have received the education that is needed; now put it into action that the coming year may be a profitable one."

The twenty-sixth convention of the Luther League of New York State adjourned with the hearty singing of the Luther League Rally Hymn.

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The Italian Roman Catholic Church of St. Rocco at Youngstown, Ohio, has with its rector at its head, left the Church of Rome for the Protestant Episcopal Church. There are 240 communicants. This congregation possesses a substantial church building and a rectory which is to be converted into a parish house. Rector and people are said to be very happy in their new relationship. A similar transfer occurred in the Diocese of Pennsylvania when Bishop Rhinelander lately took under his spiritual jurisdiction a Polish congregation, St. Valentine's Parish, including both priest and people.

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When plans miscarry, when philosophy seems ill adapted to the minutiæ of life, when you feel most cause to be downcast and despondent, throw back your shoulders, hold up your head and make room for the "star of unconquered will" to rise within you; serene, self-possessed and resolute. The day is never lost for that soldier who holds aloft his colors to the last.

Luther League of Kansas

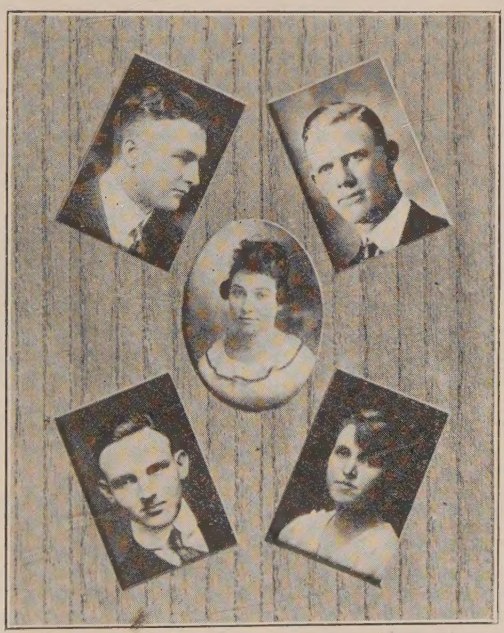
Eighth Convention at Salina, May 2, 3, 4

BY CLETUS E. BUEHRER.

THE "best yet" convention in the history of the Luther League of Kansas convened in the splendid new church edifice at Salina, Friday, May 2, for a three-day session.

The Salina Leaguers had planned a royal entertainment and the visiting Leaguers were made to feel the spirit of friendly welcome from the very first. Consequently the convention was filled with a keen desire to push forward the work of reconstruction. Their splendid handling of the convention helped to create the spirit of relationship between the Leaguers.

Each succeeding convention reaches a greater number of the Leaguers. There were over a hundred "live wire" workers at the convention this year. A good representation of Junior and Intermediate Leaguers was present, eager to learn more of the work and the gaining of a State and National vision.



OFFICERS OF THE KANSAS LEAGUE.

The program of the convention touched upon the various phases of the League work from the needs of the local League to the problems of the national work. It was brimful of addresses, discussions, music and social features, so that there was not a dull moment. It had been the goal of the corps of officers to make the Salina convention the biggest and best ever. Their goal was realized, for the convention had the privilege of hearing some of the big men of the Church, who brought with them a spirit of inspiration and a broad vision of the work. On the program were addresses by such big men in Church work as Rev. S. S. Waltz, D.D., Executive Secretary of the Brotherhood of the United Lutheran Church, from Chicago; Rev. Holmes Dysinger, D.D., Dean of the Western Theological Seminary, of Atchison; Rev. W. Albert Ericson, of Assaria, President of the Kansas Conference Luther League, and Harry Hodges, General Secretary of the Luther League of America. Every address was teeming with the progressive spirit of reconstruction, and the Leaguers thoroughly enjoyed them all.

Friday evening the convention opened with an address by Rev. Holmes Dysinger. In his address, "The Luther Leaguer and His Bible," he appealed to the Leaguers "to know their Bible and to live it and to verify it in their own lives." Dr. Dysinger is a forceful speaker and he spoke from a broad knowledge of his subject.

The social part of the Leaguers' entertainment was recognized and filled by a splendid program of music, readings and addresses of welcome, given by the local Leaguers after the Friday evening session. Music and refreshments, added to the hearty "get acquainted spirit," made the hour a pleasant one. Saturday morning, after the sunrise prayer service, the Leaguers started on a hike over town. Everybody had worked up good appetites and were well prepared to do justice to the breakfast that was awaiting them.

A splendid part of a number of the sessions was the devotional service, "Moments with the Master," led by Rev. E. E. Stuffer, President of Midland College, of Atchison, who gave us a wealth of sacred thoughts in a few moments to take with us in our work. The business of the convention was taken up and the reports of the officers were given. The President made some thoughtful, far-sighted recommendations in his report, and urged the co-operation of the State League with the National League in the circulation of Church literature. He also urged that more stress be laid on the junior and intermediate work. The needs of the local Leagues were then met by some interesting papers by several of the Leaguers.

A paper by Alfred J. Beil, "The Pastor and Luther League," was read. It emphasized the need of co-operation between the pastor and the League, his relation to it and its relation to his work. The paper brought out some good hints from the Leaguers for the pastors, and the pastors in turn told how the Leagues could help their pastors. An interesting and helpful paper by Miss Hazel Eberhardt, of Lawrence, was read, in which helpful ideas were given as to how to reach the young Church members who are not Leaguers. The need of personal work in reaching them was given especial emphasis.

In the afternoon the unfinished and new business was taken up. The question of raising League funds was met by the adoption of the "Walter Banker System" of collecting the State and National dues. It was also decided that we take action to bring the next National Luther League Convention further West. A profitable round-table discussion followed, led by Harry Hodges. The local problems were solved in many cases through the experiences of others.

The necessity of encouraging a Christian education in a Christian college in personal work and service, was a need recognized in the Saturday evening service. The theme, "The Luther League and Education," presented by Midland College students, with Rev. E. E. Stauffer, D.D., presiding, was an inspiring one. The fact that "No church is stronger than its schools" was emphasized and the Leaguers were invited to come and help make Midland a stronger church school.

Sunday morning the Leaguers attended Sunday school in a body and had the pleasure of hearing Miss Emma Koenig, a missionary from Africa, speak. Rev. S. S. Waltz, D.D., delivered the convention sermon Sunday morning. He said "a convention is a great campaign of Christian effort." The League of today is laying the foundation of the future church. The League needs a vision of the greater things to come, a vision of faith, looking to the future. "The opportunity is before the League."

More construction and less of the theory of reconstruction was the keynote of the forceful address by Rev. W. Albert Ericson Sunday afternoon. Miss Koenig, from Africa, invited us to "get acquainted with the mission work, for it has its returns."

It was a well chosen stroke which caused those in charge of the program to place the address of Harry Hodges at the close of the session, for it was inspiring and left a spirit of "push" in the minds of the Leaguers. In his address, "The Luther League of Tomorrow," he said, "The church must have a large part in reconstruction. The Luther League furnishes the training necessary to fit the youth for leadership to accomplish this reconstruction. The task of the Luther League of tomorrow is to provide for an intelligent laity."

The officers who were elected for this year are as follows: President, Alfred J. Beil, Atchison; Vice-President, Thomas Rinde, Atchison; Corresponding Secretary, Miss Nettie Anderson, Emporia; Recording Secretary, Miss Vivian Sharping, Peabody; Treasurer, Robert H. Albach, Lawrence. With such a splendid corps of officers, we are looking forward to the coming year with a feeling that the future holds much good in store for the Luther League.

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Luther League of Nebraska

Ninth Convention, Fremont, June 17-18

THE Luther League of Salem Lutheran Church, Fremont, Neb., Rev. F. C. Schuldt, pastor, extended a most hearty welcome to the delegates, pastors and visitors who assembled for the sessions of this live, wide-awake convention. At no previous convention were so many delegates and visitors present at the opening session. Registration began in the early afternoon and continued until the last day of the convention. A large delegation came from Omaha the afternoon of the second day to attend the rally that evening.

The opening devotional services of the convention were conducted by the pastor, Rev. F. C. Schuldt. Miss Annetta Uehling, president of the Fremont Luther League, cordially welcomed the convention, and Miss Edna Snell, of Omaha, responded. The local choir rendered some special music in an excellent manner, which was greatly appreciated by the audience. The opening address of the convention was delivered by Rev. C. H. B. Lewis, of Emerson. He urged a higher standard of Christian living and pointed out the part the Church must take in the work of reconstruction. The solution of the big problems in this critical period of history rests largely with the young people. What is needed, said Mr. Lewis, is education of the heart, the hand and the head, if we are to meet the problems that daily come to us, and which must be solved. We are face to face with a task. Success depends largely on how we are prepared. Real education is needed and real education is founded upon God's Word.

Refreshments were served on the lawn adjoining the church, and the social hour after the session of the convention was

greatly enjoyed. At noon the next day the delegates, pastors and visitors were entertained at a delightful luncheon in the Maple Leaf Room of the Hotel Pathfinder by the Fremont Luther League. Members of the Live Wire Sunday School Class served. It was a most enjoyable function.

Another feature of the convention much appreciated by the delegates and visitors was an automobile ride with Fremont College as the objective. This institution is to be taken over by the Lutheran Church and will be purchased at a valuation of $85,000. Midland College will be moved from Atchison, Kan., to Fremont, and the Lutherans of Nebraska are in a campaign for $500,000 for this purpose. Enthusiasm ran high and the young people in attendance upon the convention expressed themselves in unmistakable terms regarding the college.

The regular business session of the convention opened with devotional services and all sessions of the convention were opened and closed with religious services conducted by visiting pastors. The various committees presented their reports. The Treasurer's report showed that the dues of the Nebraska State League to the National were paid. The Executive Committee presented an excellent report and the Extension Committee reported three new Leagues received into membership. The address and report of the president, Rev. K. de Freese, of Hooper, was brief and encouraging. He briefly outlined the work that had been accomplished throughout the year, and encouraged the Leaguers to a forward movement.

The report of the national convention at Buffalo was given by Rev. Luther M. Kuhns, Omaha. He also conducted a Luther League institute that proved a very interesting part of the program. An excellent paper was presented on "What Do I Owe My Luther League?" by Miss Bertha Duerfeldt, Barada. The discussion of this paper was by Miss Anna Pagenkopf, Hastings.

The convention resolved that each local society during the year should contribute at least $5 to the Lutheran Hospital at Falls City, Neb. Loyal endeavors were pledged by the convention to interest and secure students for Midland College, and the thanks of the convention were extended to the pastor, the Luther League and the friends who contributed to the success of the convention.

Brief addresses were made by E. E. Stauffer, D.D., President of Midland College, and Rev. J. Matthiesen, Superintendent of the Lutheran Hospital at Falls City. The last paper of the convention, on "What Should Be My Part in Public Worship?" was read by Mr. Herman Reinholz, Omaha. The discussion of this paper was by Rev. Ralph Livers, of Hardy.

GROUP OF DELEGATES TO THE NEBRASKA CONVENTION

The officers of the State League for the ensuing year are: Rev. K. de Freese, Hooper, President; Rev. C. H. B. Lewis, Emerson, First Vice-President; Rev. F. Metzkus, Fontenelle, Second Vice-President; Miss Anna Pagenkopf, Hastings, Recording Secretary; Miss Bertha Duerfeldt, Barada, Statistical Secretary; Miss Edna Snell, 6303 Binney street, Omaha, Treasurer; Rev. Luther M. Kuhns, Litt.D., Omaha, Chairman Executive Committee; and Rev. F. C. Schuldt, Mr. Fred G. Nicholas, Miss Ella Blunk and the President and Secretary, members of the Executive Committee; and Mr. Herman Reinholz, Omaha, Chairman Extension Committee.

The convention rally was held in the auditorium of the High School. The President, Rev. K. de Freese, presided.

(*Continued on page* 29.)

Luther League of Connecticut

Fourteenth Convention at Bridgeport, May 27

BY MISS CLARA A. SUCHER.

THE fourteenth annual convention of the Connecticut State Luther League was held in St. Paul's Evangelical Church, Bridgeport, Conn., Rev. J. W. Klein,

FREDERICK RETTENMEYER,
President of Connecticut League.

pastor, on Tuesday, May 27. The convention theme was "Unity."

The convention was called to order by the President, Mr. Otto Reisch. Devotional services were conducted by Rev. A. F. Keller, of New Haven A cordial welcome was extended by Mr. Edward Nitsche, to which President Reisch responded. We were very happy to have the privilege of welcoming Mr. Harry Hodges, the General Secretary of the Luther League of America, who gave us some very good advice regarding the great work that is before us and the need of all Luther Leaguers to be up and doing.

The Luther League of the Immanuel Church of New Haven was accepted to membership.

The statistical report showed that there are 531 members and the Treasurer's report showed a balance of $77.44.

A committee was appointed to arrange some fitting memorial to our boys of the various Luther Leagues who have been in the service of their country and especially to those who have given their lives.

The envelopes received from Mr. Banker for the National Luther League dues were fully explained by Mr. Hodges and the convention decided to adopt them beginning at the next fiscal year.

It was decided to hold the annual field-day and picnic at Lake Compounce Tuesday, July 29, and as in former years we bid all a hearty welcome.

The Summer School at Wagner College, Staten Island, will be open to all young people from August 4 to 9. It was suggested that each League send at least one representative.

The morning session closed by singing "A Mighty Fortress Is Our God," after which Rev. Klein pronounced the benediction.

The afternoon session opened at 2:30 by singing "All Hail the Power of Jesus' Name." Rev. Plagerman, of Southington, conducted the devotional service.

The following officers were elected for the coming year: President, Mr. Fred Rettenmeyer, Meriden; Vice-President, Mr. Erich Dobrich, South Manchester; Recording Secretary, Miss Anna Nickel, Middletown; Corresponding Secretary, Miss Cele Klein, Bridgeport; Treasurer, Mr. William Reisch, Southington; Archivist, Mr. William Jente.

The Hon. Mayor Clifford B. Wilson welcomed the delegates to the city of Bridgeport. Rev. Oberbloom, of the Swedish Church, expressed his pleasure of being with us and made some very pleasing remarks to the young people.

Two years ago the Connecticut State Luther League offered a scholarship for any young man connected with the League who wished to enter the ministry. A candidate, however, was not forthcoming until this year. At this convention it was decided to pay $120 for one of our young men who was being supported by his brothers, but after entering the service were unable to continue these payments. This $120 will help him to complete his term.

The Luther League is also going to support another Luther Leaguer who wishes to study for the ministry, at the opening of the Fall term.

We are very happy to be able to report as above, as we feel that as a Luther League we are doing work in the Kingdom of God, doing work of which we can be proud. We are also able to report that our student in India, whom we have been supporting for several years, is doing very good work.

Miss Gussie Petrich, of Meriden, prepared a paper on "Political Unity."

An anthem, "Seek Ye the Lord," was

(*Continued on page* 30.)

Luther League of Iowa

Fifteenth Convention at Iowa City, May 16-18

THE fifteenth annual convention of the State Luther League of Iowa was held at Iowa City from Friday, May 16, to Sunday, May 18, 1919.

Friday's session opened at 10:30 a. m. with devotionals by Miss Etheland Meardon, of Iowa City. Miss Reva Meardon, of Iowa City, in behalf of the Luther League of Iowa City, and Rev. Scherck, in behalf of the church of Iowa City, gave a very cordial address of welcome to the State Luther League. Miss Dena Peterson, of Cedar Rapids, responded.

Necessary announcements were made, but on account of the small number of delegates present no important business was taken up at this session. The committees were appointed by the President.

The afternoon session was opened with devotionals by Rev. Scherck of Iowa City. The business of the League was taken up, the Secretary's report was read and accepted, the Treasurer's report was read and accepted. Miss Bessie Winders, of Burlington, at this time gave her annual address.

Several papers were read and discussed. The first paper entitled "What Is the Luther League Doing to Help the Church?" was prepared by the Marshalltown League. Mr. Maurice Lesher presented the next paper, entitled "What the Present Generation Will Mean to the Lutheran Church of the Future."

The next part of the session was in the form of a discussion dividing it into three topics: 1st—"Purpose of a Devotional Meeting," Loraine Dieman, Cedar Rapids. 2d—"How to Make Devotional Meetings Interesting," Evelyn Johnson, Des Moines. 3d—"Ways and Means of Preparing the Topic for Devotional Meetings," Mildred Taylor, Iowa City.

A general discussion followed, wherein the above papers were discussed; also whether or not the Luther League should be continued through the summer months, and the Junior League. It was found that Council Bluffs was the only Luther League in Iowa which possessed a Junior League.

OFFICERS OF THE IOWA LEAGUE.

Each League was called upon at this time to give its report. Various subjects were discussed, including using the topic books and the Christian Endeavor books.

The evening session began at 8 o'clock. Mr. Harry Hodges, of Philadelphia, gave an address, "The Challenge of the Times to the Lutheran Church."

A reception was given in the parlors of the church, which was enjoyed by every one. A number of "get together" games were played and in this way every one became acquainted. Refreshments were served by the Luther League of Iowa City.

The Saturday morning session opened at 9 o'clock with devotionals by Miss Wilma Miller, of Council Bluffs. A paper entitled

(*Continued on page* 14.)

Oldest Lutheran Congregation in America

IT is greatly regretted that so little of the early settlement of Lutherans in this country is known and that our forefathers were so lax as to leave little or no record of the existence of Lutheran churches in this country in colonial days. Here and there, however, some facts are gained which give information about the establishment and combination of Lutheran congregations in this country.

In a little pamphlet published by the Church Council of the First Lutheran Church of Albany, N. Y., is printed the bi-centennial discourse delivered by Rev. George W. Miller, then pastor, and which is entitled "A Retrospect of Two Centuries." Facts are presented and various historical authorities quoted which go to prove that this church is the oldest continued Lutheran organization in America.

The first Lutheran settlement in this country was made in New York, then New Amsterdam, in 1623. These settlers came from Holland, but that church lost its identity when in 1783 Trinity and Christ (the Old Swamp Church) were united.

St. Matthew's congregation, New York City, was the direct descendant of these churches. Its history was presented in a former issue of the REVIEW.

In 1636 the second distinct body of Lutherans came from Sweden and settled on the Delaware River near Wilmington. The old church built by these Swedes is still standing. A description of this church has also previously appeared in the REVIEW. They were the first Lutherans organized under regular pastoral care, having brought a pastor with them from Sweden, but later, owing to the lack of English speaking ministers in the Lutheran Church, they became Episcopalians, thus leaving the New York churches the priority as continued Lutheran organizations.

The exact date of the organization of the Albany church, or when its first edifice was built, is not known, but Broadhead's "History of the State of New York" states that in 1653 the Lutherans were strong enough to support their own pastor and another volume says that on March 10, 1656, an official communication was sent to Governor Stuyvesant stating that a placard had been published against the Lutheran congregation at Albany and that the directors in Holland inform him that they want moderation shown to the Lutherans.

By these records we learn that the First Lutheran Church of Albany is the oldest continued congregation of our Church in America. These dates take us back to American First Things, and yet there are those who speak of the Lutheran Church as a foreign church.

IOWA STATE LUTHER LEAGUE CONVENTION

(*Continued from page* 13.)

"Present-day Opportunities of the Luther League" was ably presented by Mr. Earl Thompson, of Clinton. "Luther League and Religious Reconstruction" was offered by Council Bluffs. Mr. Harry Hodges had charge of a conference at this time.

Mr. J. L. Berger, of Cedar Rapids, opened the afternoon session at 1:30 with devotionals. The business of the League was taken up and the following officers were elected: Miss Wilma Miller, Council Bluffs, President; Miss Pearl Anderson, Cedar Rapids, Vice-President; Miss Mildred Taylor, Iowa City, Corresponding Secretary; Mr. Maurice Lesher, Burlington, Treasurer; Mr. Earl Hansen, Clinton, Secretary.

The following papers were taken up and discussed: "The Leaguer and the Field of the Local League," Miss Clarice Knudson, Iowa City; "The Leaguer and the Family Altar," Mr. Charles Behr, Clinton; "Looking Ahead," presented by Rev. Scherck, Iowa City.

The Efficiency Chart was explained by Miss Pearl Anderson, of Cedar Rapids. Miss Anderson was elected as a committee of one to prepare these charts to send to the different Leagues to be tried out.

The balance of the afternoon and evening was spent at the City Park, where the League participated in a picnic supper.

The Sunday school was in charge of the student Bible class. Dr. H. D. Hoover, President of Carthage College, Carthage, Ill., offered the sermon, "The Light of the New Dawn," at the morning church service. Mr. Charles Maruth, of Iowa City, was in charge of the Luther League service. The topic was "The Christian's Holy Life," which was presented in a very able way and was very interesting, creating much discussion. Mr. Eugene Palmer, Industrial Secretary of the Y. M. C. A. of Cedar Rapids, gave the address at the evening worship, entitled "The Benefits of the Protestant Church." The Y. M. C. A. male quartet favored us with several musical selections.

—Rev. C. S. Braun has accepted the call extended to him by Grace Church of North Tonawanda, N. Y., and will enter upon his duties in September. The League of this church has paid its national and state per capita apportionment for the current year in full.

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

Luther League Review

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ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

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Editorial

SUMMER

We are now in the midst of that season which was characterized a few years ago by a popular song entitled "The Good Old Summertime." We are not referring either to the words nor to the sentiment, but just to the title.

We seem to think the summer a good old time for everything (even the wearing of furs), but church work. For just as soon as the mercury begins to ascend in the thermometer, church activities begin to descend to the nethermost point. And the Luther League is no exception. Devotional and business meetings are disbanded and the social meeting is turned into a picnic in the park. Now if the social meeting can assume the form of an outing, is there any good reason why the devotional and business meetings could not be conducted in the same way?

There are few congregations today in which there are not sufficient motors to accommodate the Luther League. Why not hold the meetings during the summer on Saturday afternoons? Meet at the church, go in motors to God's beautiful, green woods, shaded and cool. There hold a combinational devotional and social meeting with any business that may be necessary. Serve supper at the close of the meeting in picnic style and ride home in the cool of the evening. Where is the Leaguer that would not enjoy such a meeting? Let us make the summer a "good old time" for League and church work as well as for business, vacations and pleasures of the worldly type.

PROHIBITION

We have enjoyed a month of National Prohibition. We use the verb advisedly, for they tell us that the police and magistrate courts are dull and that the emergency departments of our city hospitals have much fewer cases. In conversation with a fellow Lutheran a few days ago we were informed that prohibition is contrary to Lutheran principles. Is it? We admit that the Lutheran Church prefers to deal with the sinner through the Gospel rather than through the Law. The still, small, persuading voice within the heart rather than the thundering, threatening, fear-producing crash upon the mountain side. But it is equally true that some hearts are stubborn. Stubborn hearts beget stubborn minds, and stubborn minds beget stubborn behavior. And for the heart that will not obey the Gospel, the Law is a necessity. A wise man once said, "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." And sad to relate, many are "not wise." Not wise enough to heed the Gospel and for these the Law is a necessity. This we claim to be good Lutheran teaching. Again, the Augsburg Confession unalterably commits the Lutheran Church to be loyal to the government under which it lives. Our Government has decided for National Prohibition. Therefore, the Lutheran Church will uphold it.

CONVENTIONS

All the State Leagues with but a couple of exceptions have held the annual conventions for the current year. What will be the result? Conventions are mountain-tops of vision and inspiration, where the favored few (the delegates) are permitted to assemble for a few days to catch the vision and the inspiration and then carry it back to recharge their fellow Leaguers at home. Attending a convention is a serious matter, for we go not for an outing nor to be entertained, but with a motive as mentioned above and if we fail in this the convention has been held in vain. Some one has said that we attend conventions to widen our horizon—to increase our knowledge—to

(*Continued on page* 30.)

General Secretary's Letter

DEAR FRIENDS:

After several weeks of travel attending conventions, I am again back in my office on the job in my dual capacity of General Secretary and Editor of the REVIEW.

You doubtless noticed that the July REVIEW was somewhat curtailed. This will obtain with the August issue as well. The September issue will return to the original size and will really be the first to appear under the policy of the new regime.

The accounts of the Treasurer have been moved to my office and the REVIEW accounts will follow in a few days, so that all League communications of any nature whatsoever are hereafter to be addressed to the General Secretary. Miss Melhouse, our Junior Specialist, has been secured as office secretary.

There was a marked improvement at all the conventions. The war was over, the men were home, hearts and minds had ceased to be anxious and it was all manifest at the conventions.

As I traveled, I passed numbers of troop trains bearing their cargo of happy human freight homeward. At times there would ride in the same car with me a lad in khaki and in answer to my query, "Whither bound?" his face would wreathe in smiles and shine with "light that never was on land or sea" as he said, "HOME." Oh, the magic of that word!

On several occasions my train stopped at demobilization centers where a troop train had just come in. Oh, the joy of the homecoming! Wives, sisters and sweethearts clasped in strong, manly embrace. Even brothers hugged each other. Old fathers and mothers, with tear-dimmed but proud eyes and quivering lips, too full of emotion for words, patted their boys tenderly but eloquently upon the back.

One could but be reminded of that great day of demobilization, when the great army of the redeemed shall march to the great, white throne and lay down their arms and their trophies at the feet of Him

"Who the battle hath won,
Whose are the victory, the crown and the palm."

Kansas has elected Mr. J. A. Beil, a student at the Western Theological Seminary, as its president. Mr. Beil is an enthusiastic Leaguer and a man of pleasing personality, and I am sure that Kansas has made a wise choice.

South Dakota elevated Mr. Henry Stellner, its vice-president, to the presidency. Mr. Stellner has been an active Leaguer in South Dakota for a number of years and will be no stranger to his new office.

Iowa again distinguished itself by electing a lady to the presidential office. Miss Wilma Miller has been the corresponding secretary and knows the work. To this knowledge she adds a personal charm which will doubtless draw to her a number of staunch helpers.

Ohio honored its president, Mr. Grover Ilgin, with a re-election. Mr. Matthes, its honored treasurer, because of the press of many duties, insisted on being relieved. Having served for twenty-three years, he doubtless thought it time to "skiddoo." We wish his successor, Mr. Raymond Lutz, an equally honorable career.

This convention was held in the beautiful, cathedral-like Trinity Church at Akron, of which Rev. E. W. Simon, D.D., is the honored pastor. A picture of the same will appear in the near future on the cover page of the *Lutheran*.

Indiana relieved its president, the Hon. O. C. C. Fetta, of his office that he might assume the chairmanship of the committee to entertain the Luther League of America at Fort Wayne in 1920. The Fort Wayne Chamber of Commerce is interested and Indiana promises that the next convention of the Luther League of America will be one of the greatest in its history, which means that they must "go some." Rev. Ralph D. Wheadon was elected the new president.

New York re-elected its president, Mr. George Zecker. It could not have made a better choice.

Nebraska re-elected its president, Rev. K. DeFreese, and made our friend, Luther M. Kuhns, chairman of the Executive Committee. With this team in the lead we will doubtless be hearing of things from Nebraska.

Connecticut at the request of its president, Mr. Otto Reisch, relieved him of the office and elected as his successor Mr. Fredcrick Rettenmeyer.

Miss Clara Sucher insisted on being relieved of the office of corresponding secretary, which she very satisfactorily graced for several years. We are very sorry to lose Miss Sucher from this office, as much of the success of the Connecticut League is due to her indefatigable efforts. Miss Cele Klein, of Bridgeport, is her successor.

Pennsylvania College has conferred the honorary degree of Doctor of Literature upon our former General Secretary and Editor Rev. Luther M. Kuhns. Congratulations, Doctor Kuhns! Well done, Pennsylvania College!

I trust that all my readers will enjoy pleasant and profitable vacations and return renewed in mind and body for League work in the Fall.

Very truly yours,
HARRY HODGES,
General Secretary.

Luther League

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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☞ All communications should be addressed to the General Secretary, Harry Hodges, 846 Drexel Bldg., Philadelphia, Pa.

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Sec., Miss IRMA VAAS, Wheeling, W. Va.
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NEW YORK

RHINEBECK DISTRICT

—At a meeting of the convention of this district at the St. John's Church, Poughkeepsie, N. Y., Rev. A. Walter Baker, pastor, the following officers were elected for the coming year: Everett Couse, Poughkeepsie, N. Y., president; Lewis Kleeber, Saugerties, first vice-president; John Kolbinskie, Rhinebeck, second vice-president; Miss Martha Vosburg, Ancram, third vice-president; Alfred Kohlen, Kingston, fourth vice-president; Miss Carrie Kleeber, Saugerties, recording secretary; Miss Catharine Posa, Kingston, corresponding secretary; V. G. Van Hoesen, Athens, treasurer.

NEW JERSEY

—Our church, the St. Andrew's Lutheran Church, Atlantic City, held its thirtieth anniversary celebration services throughout the month of June and first part of July. Each branch of the church activities was given a place on the program. The Luther League was given the vesper services of June 22 for its particular anniversary services. The meeting was well attended and helpful to all. The choir selections and solos and the addresses were informing, convincing and inspiring. The speakers for the occasion were: Mr. Alfred J. Royer, Sr., on "Luther League Reminiscences"; Mr. Harry Hodges, on "Messages for Luther Leaguers"; Mr. Henry W. Fiedler, on "A Clarion Call."

PENNSYLVANIA

BERKS COUNTY DISTRICT

—The Berks County District of the Luther League of Pennsylvania held its fifty-first semi-annual convention in St. Mark's Church, Birdsboro. In addition to the regular order of business the following subjects were presented and discussed: "What Part Shall the Christian College Play in Reconstruction?" Rev. E. P. Pfatteicher, Ph.D., D.D.; "The Luther League an Extension of the Educational Work of the Church," George M. Jones, Esq.; "Education Through the Religious Press," Rev. F. G. Gotwalt, D.D; "The Christian College for the Modern Professions," Rev. W. O. Laub. Mr. Harry Hodges, the general secretary of the Luther League of America, was also present and participated in the program.

PITTSBURGH DISTRICT

—The Luther League of this district held its second annual presidential dinner at Hotel Chatham, June 5. Addresses were made by W. P. Meng, on his experience in religious work in French camps, and by Rev. B. H. Pershing, of Etna, Pa., on "The Luther League and Its Present Opportunity."

—The District League of Schuylkill County, Pa., held its twenty-sixth annual convention in St. John's Lutheran Church, the Rev. A. E. Schmitthenner, pastor, on July 2, 1919. The convention was called to order by the president, Mr. L. Brobst, and opened with divine service at 9:30, after which the various reports were presented. The report of the treasurer showed the receipts of $178.57, and disbursements to the amount of $113.98. Fifteen local Leagues are in connection with the district, and two new Leagues were added to the number at this convention. Rev. M. W. Krause presented a detailed report of the proceedings at the state convention and Rev. C. Karsch reported on the Buffalo convention. The second session was devoted to the consideration of various timely topics. The Luther League Localized and Nationalized, the Luther League life taking or life giving; the Luther League organized, developed and quickened; the live-wire that wins. At the evening session the Rev. A. S. Hartman, D.D., addressed the convention on the importance of home missions. A strong plea for REVIEW subscribers was made by the Rev. C. Karsch. For the coming year the following officers were elected: Rev. P. B. Wolper, of Tremont, Pa., president; Mr. L. Brobst, first vice-president; Mr. Frank Brown, second vice-president; Mr. R. Undercover, third vice-president; Mr. L. Reed, Minersville, Pa., secretary; Miss H. Henry, Tower City, Pa., corresponding secretary; Miss I. Flug, Minersville, Pa., treasurer.

ILLINOIS

CHICAGO DISTRICT

—The Luther League of St. Simon's Church recently observed the twenty-fifth aniversary of its organization with appropriate services. The League was organized by the pastor, C. W. Knudten, on May 23, 1894, and has the distinction of being the first to celebrate the silver jubilee in the Chicago district.

WISCONSIN

—The Luther League of St. John's Church, Oshkosh, Wis., has made unusual progress during the past year through the addition of the entire confirmation class. The membership is now forty-two, the largest in its history. During the current year the League has raised $175 for local purposes and has voted to donate $2 per year to Carthage College, Chicago Seminary and Bethesda Epileptic Home.

—The League at Waterloo at a recent meeting added thirteen new members to its roll, thereby doubling its membership. They also contributed $40 toward the church debt.

MARYLAND

—The young people of Mt. Zion Church, Middletown, organized a Luther League on June 12. This congregation is being supplied from Louisville under the direction of the president of the Synod.

DISTRICT OF COLUMBIA

—The District of Columbia League held its annual outing at Chesapeake Beach, Md., on July 9. The principal address was delivered by the Rev. G. M. Diffenderfer, D.D., pastor of the Luther Place Memorial Church, of Washington, D. C., on the subject, "Young Lutherans —What of Our Future?"

NORTH CAROLINA

WESTERN DISTRICT

—The Luther League held its semi-annual meeting in St. John's, Statesville. About sixty delegates were in attendance. Advance action was taken for the future operations of the League. Five hundred dollars was pledged for the support of Miss Paulet, missionary to Japan. From now on the District League of Western North Carolina will be a factor in the mission work of the Church. The next meeting will be held with Holy Trinity League, Hickory, N. C., during November. The following officers were elected: President, Mr. F. L. Conrad, Granite Falls, N. C.; vice-president, Miss Mary Cline, Concord, N. C.; recording secretary, Mr. P. C. Sigman, Newton, N. C.; corresponding secretary, Miss Mary Huffman, Hickory, N. C.; treasurer, Mrs. M. F. P. Troutman, Statesville, N. C.

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Luther League Topics

Twelfth Sunday
after Trinity Sunday. September 7, 1919.

RELIGION AND MORALITY
(Biblical)

James 2:17; Matt. 7:26-27.

DAILY BIBLE READINGS.

Monday—Morning, Col. 2:1-23; evening, II Kings 4:1-44.
Tuesday—Morning, Col. 3:18; 4;18; evening, II Kings 5:1-27.
Wednesday—Morning, I Thess. 1:1-10; evening, II Kings 6:1-23.
Thursday—Morning, I Thess. 2:1-20; evening, II Kings 6:24; 7:20.
Friday—Morning, I Thess. 3:1-13; evening, II Kings 8:1-15.
Saturday—Morning, I Thess. 4:8-12; evening, II Kings 9:1-37.

HINTS FOR LEADERS.

Hymn 46.
Scripture lesson.
Prayer.
Give out Sripture verses from Proverbs on morality and right living.
Hymn 158.
Topic presentation.
Topic discussed.
Hymn 32.
Lord's Prayer.
Benediction.

(Rev. A. J. Traver.)

We shall permit Dr. L. S. Keyser to open our discussion by defining the subject. The quotation is taken from "A System of Christian Ethics." "The constituent elements of the Christian religion are spirituality and morality. The spiritual element might also be called the mystical element. It is that side of religion which looks to communion with God and other spiritual beings. The ethical (moral) element is the righteousness which inheres in all these relations. . . . . Morality is an essential element in the Christian religion; so that to remove it, would be to destroy the Christian system just as the removal of oxygen from water would destroy its aqueous character."

Which is to say, if this statement needs any addition, a man cannot be a Christian unless he tries to do the things that Christ would want him to do. If we profess belief in Christ we prove it by our practice.

The Comment of St. James.

Dr. Moffatt, in his translation of St. James into free and modern English, makes this passage most vivid. Read the whole passage, verses 14:21:

"My brothers, what is the use of any one declaring he has faith, if he has no deeds to show? Can his faith save him? Suppose some brother or sister is ill-clad and short of daily food; if any one of you says to them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself. Some one will object, 'And you claim to have faith!' Yes and I claim to have deeds as well; you show me your faith without any deeds, and I will show you by my deeds what my faith is! You believe in one God? Well and good. So do the devils and they shudder. But will you understand, you senseless fellow, that faith without deeds is dead? When our father Abraham offered his son Isaac on the altar, was he not justified by what he did?"

The Parable of Christ.

In closing the Sermon on the Mount, Jesus made a practical appeal. Here before Him as He spoke were two kinds of people. All were listeners. But some would leave the assembly this day and live their life of sinful ambitions and selfish purposes as though they had not heard. Others would meet the temptations with a new courage and conviction. They would try to put into their daily lives the practice of the principles He had spoken. So he told the parable. Two men built houses alike, but one built on the rock, the other on the sand. They looked alike, as did the people who listened to Jesus. All were in the same attitude of reverent attention. But when the floods came the house fell which was not well founded and when the floods of temptation would come the man who did not practise his religion would make a wreck of his life. Unless faith is strong enough to make a change in our daily lives, we haven't any faith. A college professor used to say, "What you can't tell, you don't know." We may paraphrase that by saying what you don't try to put into practice, you don't believe.

Morality Alone?

Morality alone is not any guarantee of eternal life. There would be no morality without religion, although we sometimes know of moral men, good men, who are not Christians. But such men get their standards of living from Christian surroundings and inheritance. They are like the old Northern Spy apple tree back home that split in half one windy day in late fall. The apples were not quite ripe, but they stayed on the broken limb and ripened red and luscious as the apples on the main branches. But in the spring, the limb was dead while the parent trunk shot out its buds as usual. So morality may exist for a generation, but without the sap of true religion renewing life in its veins, sooner or later it would die out.

Morality alone is usually if not always selfish. How self-satisfied the good man who can say to the pastor, "I don't need your Church. I live just as good a life as

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your members do." Morality which is based on religion is unselfish. Love of Jesus leads to an attempt to please Him in our relations with each other as well as with Him.

Morality alone will not save. No man can be good enough to inherit eternal life. A single flaw in character unfits one to be a member of a perfect state. Unless the good man who hopes for salvation on his goodness can place his life by the side of the only perfect example, the life of Christ, and comparing detail with detail, can claim his life has the perfection of the Lord's, his entrance into heaven would mean anarchy in the Kingdom of God. Our hope is that Jesus died for us and the best of us have no other hope for salvation.

Religion Alone?

Impossible! To think this possible one must have a wrong idea of religion. Church members have often thought it possible to put their religion on and off with their Sunday clothes. They have sung lustily on the hymns, joined loudly in the Creed and the responses, sat reverently during the sermon and then have gone out to their daily life unchanged. Dr. Fosdick in "The Meaning of Faith" tells of an American business man who complained about the too practical preaching of the modern clergyman. "Preachers are talking so everlastingly about this earth," said he. "I've done my best to get them to stick to the Gospel and not allow worldliness to get into the teaching of the Church, but the good old preachers have gone to glory." Yet this pious zealot helped wreck the finances of a great railroad system, and with part of the proceeds built a theological seminary. Why, the word of a Christian ought to be as good as his bond. Who would ask our Lord to attest his promises before a notary. Yet, sad to say, if one lent money upon promise alone to those who bear the name of Christ, without writings, the poorhouse would be at the end of the road, and sadder to say, we Christians would say he had landed where he deserved to go. It is a far cry back to those days in the early Church where they had things in common. But it ought to be that the profession of one's faith in Christ would be the perfect assurance to the world of absolute and unquestioned honesty and fair dealing.

We are justified by faith alone, but we could never prove it to the world unless our lives show some improvement toward the perfect example of Christ's life. The test of our faith is in the shop, in the factory, in the store, in the kitchen, in the school, in the drawing-room. If you have never tried to take your religion with you there, you may well question whether you have any to take. "Faith without works is dead," yes, faith without works is not faith, religion without morality is not religion, profession without practice is hypocrisy.

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Thirteenth Sunday
after Trinity Sunday. September 14, 1919.

THE LAZARUS AT YOUR GATE

(Missionary—Inner)

Deut. 15:7-18.

DAILY BIBLE READINGS.

Monday—Morning, I Thess. 5:12-28; evening, II Kings 10:1-36.
Tuesday—Morning, I Tim. 1:1-20; evening, II Chron. 22:1-12.
Wednesday—Morning, I Tim. 2:1-15; evening, II Chron. 23:1-21.
Thursday—Morning, I Tim. 3:1-16; evening, II Chron. 24:1-27.
Friday—Morning, I Tim. 4:1-16; evening, II Kings 14:1-29.
Saturday—Morning, I Tim. 5:1-25; evening, II Kings 15:1-38.

HINTS FOR LEADERS.

Hymns 218-217.
Psalm 72.
Gloria Patri.
Scripture, Deut. 15:7-18.
Prayer by pastor.
Topic opened by leader.
General discussion.
Paper, "What Is Meant by Inner Missions?"
Special music.
Have a paper prepared on any of the following your church might be interested in: Old Folks' Home, Orphanages, Seamen's Missions, Hospitals, Deaconess Motherhouses.
Hymn 149
Closing service (L. L. Hymnal).

(Rev. W. A. Lambert.)

"The poor shall never cease out of the land." How many times have men dreamed of a time when this should not be true? Many schemes have been suggested to make poverty impossible, but none have ever been successful except in small communities.

Nor is it always the fault of the poor that they are poor. Poverty can be gotten rid of only if at the same time we get rid of wealth. Among the early Christians no one "said that any of the things which he possessed was his own; but they had all things in common," and "distribution was made unto every man according as he had need." Acts 4, 32, 35. But somehow the experiment failed and was given up. Christians returned to the old way of owning property and of having poor people among them.

The fault lies in the nature of social and business relations. A man cannot find work, or the work he can do is poorly paid; another is sickly and cannot work; another dies and leaves wife and children unprovided for because he had neither time nor ability to earn for their future support.

Among the Hebrews it was customary to cancel all debts every seventh year. It was a wise way of giving a man hope. He could look forward to a new start in life in the seventh year. But it was also a

temptation to those who had riches. They might say, "After a few years the poor man will have his chance; let him get along as best he can until then."

The law found it necessary to guard against this temptation. "I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land."

Among Christians the duty is just as clear, even if it is not based upon law, but grows out of love. "If a man say, I love God, and hateth his brother, he is a liar." I John 4, 20. Christians must help the needy, not because the law demands it, but because they love God.

Because Christian charity grows out of love, the Christian does more than simply open wide his hand to the poor. And because our life is far more complex than life was in ancient Israel, charity means more than the giving of money or food and clothing. To help a poor man to help himself, to give him a new start now instead of waiting for a seventh year which no longer comes to him, to improve the living conditions of the poor so that they may grow out of their poverty of spirit as well as their poverty of purse: these are the wider Christian duties.

These duties we may sum up under the name of Inner Mission work. It includes everything that we can do to help the poor and needy, the least of which is to give them money.

For this reason Inner Mission work cannot be left to individuals, but demands the wisdom and the united efforts of groups of men, and of the Church itself. It is unfortunate that so much of real Inner Mission work has been allowed to fall into the hands of societies outside of the Church, sometimes even unfriendly toward the Church and not working in Christian ways. But that has happened only because the Church was slow to see its duty and to do it.

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Fourteenth Sunday after Trinity Sunday. September 21, 1919.

LOVE TO GOD
(Biblical)

Matt. 22:37-39.

DAILY BIBLE READINGS.

Monday—Morning, I Tim. 6:1-21; evening, Isa. 6:1-13.
Tuesday—Morning, II Tim. 1:1-18; evening, Amos 7:7-17.
Wednesday—Morning, II Tim. 2:1-26; evening, II Kings 16:1-20.
Thursday—Morning, Titus 1:1-16; evening, II Kings 17:1-23.
Friday—Morning, Titus 2:1-10; evening, II Kings 18:1-37.
Saturday—Morning, Titus 2:15-3:3; evening, II Kings 19:1-37.

HINTS FOR LEADERS.

Hymn, "Jesus Loves Me."
Hymn, "More Love to Thee."
Prayer, sentence prayers, finished by the leader.
Scripture lesson.
Musical number or reading.
The leader's talk on the lesson.
Give out questions, Scripture verses and clippings on the lesson and afterward have some one open a discussion on the same and have all take part, for this is what helps greatly to make a live and interesting meeting.
Hymn.
Announcements and benediction.
(Rev. J. W. Ball, Ph.D.)

Matt. 22:37-39. "And he said unto him; Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."

It was Jesus who was speaking. A certain lawyer, who represented the Pharisees, on that memorable day had asked Him, "Teacher, which is the great commandment in the law?" It was that day on which Herodians, Sadducees and Pharisees seemed to have combined to entrap Him in subtle questions concerning the tribute, the resurrection from the dead, and the observance of the law.

Jesus promptly answered the lawyer as above, and then added, "On these two commandments hangeth the whole law, and the prophets." Mark adds, "The scribe saith unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself is more than all whole burnt offerings and sacrifices; And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

The Quotation Familiar.

The answer concerning the great commandment was familiar to every devout Jew. It was the well-known quotation from the sixth chapter of Deuteronomy beginning, "Hear, O Israel, Jehovah our God, Jehovah is one." It was given by another lawyer, who had asked Jesus on one occasion what he should do to inherit eternal life, and Jesus had answered, "What is written in the law? How readest thou?" To the lawyer's quotation of this passage, Jesus replied, "Thou hast answered right: this do and thou shalt live." Then the lawyer's effort to justify himself drew from Jesus the parable of the Good Samaritan, with the remark, "Go thou and do likewise."

What does this love to God imply? It implies the supreme devotion of the entire individual. It is not easy to assign precise meanings to "heart," "soul," "mind," but it is manifest that the entire devotion of the person is meant.

Of such a devotion we cannot be unconscious. The consciousness of God's presence with us in every relation of life should

be very real. Yet it could hardly be said that this is the common experience.

Practise the Presence of God.

It is related of an old woman of one of the London slums that her life had been very far from what it should have been. Yet in her old age, lying on a hospital cot, some visitor told her the gospel story. She believed it. One who saw her afterward at a time of great need said that her faith had transformed her life, that she believed her God to be in Apple Blossom Court, in the dire holes its people lived in, on the broken stairway, in every nook and cranny, a great Glory we will not see, only waiting to be called and to answer.

Dr. S. D. Gordon tells this story of a bright October day and a man riding through a bit of timber land in one of the cotton States of the South. All at once he came upon a bit of clearing in the trees, and in the clearing an old cabin almost fallen to pieces. In the doorway of the cabin an old negress was standing. Her back was bent nearly double with the years of hard work, her face dried up, and her hair white; but her eyes were as bright as two stars out of the blue. And the man called out cheerily, "Good morning, Auntie. Living here all alone?" The old woman looked up, with her eyes brighter, yet with the thought in her heart, as she replied, "Yes, massa, me 'n' Jesus."

Living Without God.

Stories such as these, even though their number might be enlarged, are suggestive of experiences that are not common. A great many never speak of their Christian experiences. And what of that vast number whose day begins and ends with no thought of a divine Protector, who receive their food with no thought that it is in any sense a gift from God? There comes the weekly day of rest and they hie them away to the mountain or the sea, the park, or the theater. God is not in their thought. St. Paul has a word for such, on the outcome of that mode of life. (Rom. 1:28-32.)

Love of Fellow-Man.

Love of God implies, of necessity, also love to our fellow-men. Of necessity, because our fellowman is created in the image of God. You can't heap insults upon the image of a person without offering insult also to him. For this reason also murder is such a despicable crime. Recall that covenant with humanity after the deluge: "And surely your blood will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; *for in the image of God made he man.*" (Gen. 9:5-6.) The image of God in our fellow-man calls for a love kindred to our love to God and based thereon. Writing of this relation the apostle of love declares, "If any man say, I love God, and hateth his brother, he is a liar; for if he love not his brother whom he hath seen, how can he love God whom he hath not seen? And this command have we from him, that he who loveth God loveth his brother also."

Love in Action.

Now there is a love of fellow-man that expresses itself in fine phrases but gets no further. Such a love is altogether unreal. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." (I John 3:15-18.)

The world has never seen an exhibition of human love on so vast a scale as during the past few years. It requires the night to bring out the stars. So also do the Christian virtues burn the brightest when the need is greatest. What possibilities of spiritual blessing if the underlying motive is consciously a true love of God in all this vast work of relief! If we will permit that supreme affection to exert its natural expulsive power, to drive out of our lives the hate, the bitterness, the dark and deadly suspicions that so often poison our own lives, and wrong our fellow-men, we shall be truly blessed.

"God is love: and he that dwelleth in love dwelleth in God and God in him."

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Fifteenth Sunday
after Trinity Sunday. September 28, 1919.

LUTHER AND ZWINGLI

(Historical, Marburg, October 2 to 4, 1529. 300th Anniversary)

I Cor. 11:23-26.

DAILY BIBLE READINGS.

Monday—Morning, Titus 3:8-15; evening, II Kings 20:1-21.

Tuesday—Morning, Philemon 1:25; evening, II Kings 21:1-26.

Wednesday—Morning, Heb. 1:1-14; evening, II Chron. 34:1-33.

Thursday—Morning, Heb. 2:5-3:6; evening, II Chron. 35:20-36:10.

Friday—Morning, Heb. 4:14-5:14; evening, Jer. 22:1-30.

Saturday—Morning, Heb. 6:1-20; evening, Jer. 25:1-14.

HINTS FOR LEADERS.

As this is a very important and interesting topic, the most careful preparation should be made by all who participate.

Hymn 44.
Psalm 72.
Scripture, I Cor. 11:23-26.
Prayer.
Hymn 163.

Have a Leaguer read from the Lutheran Cyclopedia or from one of the biographs on Luther (Köstlins preferred), the portion relating to the Marburg Colloquy.

Make plain Luther's stand against Zwingli's view on the Lord's Supper, which can be gotten from Luther's Catechism.
Hymn 165. (Have the pastor give a short talk on the topic.)
If time permits, read portions of what the Lutheran Cyclopedia says regarding the Lord's Supper.
Hymn 26.
Lord's Prayer.
Benediction.

Luther's Discussion of the Doctrine of the Lord's Supper with Zwingli.

(Rev. Prof. G. H. Gerberding, D.D.)

The subject of our topic is an important one; it is an interesting one; it is a disputed one. As Lutheran Christians we need to know and understand this three-day discussion. If the Reformers had looked upon the belief as to what the Lord's Supper means as a matter of indifference; if they had felt, like many easy-going Christians do today, that it makes no difference what one believes on this subject if he is only sincere; if this had been the conviction of those who sat around that peace table, they certainly would not have undertaken their wearisome journey, nor spent their precious time at this conference.

How came it that such a conference was called and held?

Both State and Church were becoming more and more bitter against the Reformation. The Emperor, who had had a quarrel with the Pope, had become reconciled. Pope and Emperor were again working together against Luther and his followers. Together they had convened a diet or congress at Spires. There it had been determined anew that Luther's heresy, as they called his teaching, must be destroyed, even if every one who accepts it must be put to death. The princes, rulers and leaders in the Reformation had handed in a manly protest. Because of their thus protesting against tyranny and error they were called Protestants. These Lutherans were the first Protestants.

The protesting princes now felt more than ever that all who were opposed to the tyranny and heresy of the Romish Church ought to agree in principle and stand together. To bring about such an agreement the Marburg Conference was convened.

The conference met on October 1, 1529. With Luther were Melanchthon, Gustus Gonas, Brenz and several others. On the other side were the Zwinglians, who, tho opposed to the Pope, did not agree with Luther. With Zwingli were his chief supporters, viz., Oecolampadius, Bucer and Hedio.

The most prominent doctrine in dispute between the two parties was that of the meaning of the Lord's Supper. Before Zwingli, Carlstadt had believed and taught that the Lord's Supper is a mere memorial feast, that the communicant must bring to it earnest meditation on what Christ suffered for him and earnest desires to be more like Christ in his life and conduct. What the communicant brings to the altar is all that is in it for him. There is no real presence of Christ. The bread and wine do not convey any body and blood of Christ. The eating and drinking are to stir up fitting feeling and deep devotion as he takes the bread which represents, signifies, is a sign or symbol of His body as is the wine of His blood. This is, in essence, the view of Carlstadt, which Zwingli had eagerly embraced and defended. For this doctrine Zwingli contended at Marburg. This is essentially the view of the non-Lutheran Protestant Churches today.

Luther, on the other hand, believed and contended that in the Holy Supper there is a special, mysterious, sacramental and real presence of Christ, such as the believer can find nowhere else; that in this sacrament the bread and wine, without a change or physical mixture, carry, convey and give to the communicant the real, though glorified, body and blood of Christ. Thus the blessed Christ, who gave Himself for us on the cross, gives Himself to us in the Holy Communion. We have not the space here to go into a discussion and defense of this Lutheran doctrine, for which Luther contended at Marburg. For our discussion and defense of the Lutheran doctrine we refer to chapters 13-17 of "The Way of Salvation in the Lutheran Church." Let every student of this topic read over again these chapters.

At Marburg Zwingli argued earnestly for his position by quoting passages of Scripture which do not refer to and have nothing to do with the doctrine of the Lord's Supper. Luther wrote on the table at which he was sitting: "This is my body." On this he based his arguments. To this he pointed and referred again and again.

In addition to his unfair arguments from Scripture, in quoting misfit passages, Zwingli made constant appeal to reason and to the senses. He reasoned that it was impossible for Christ's body to be present at so many places at the same time; that it was inconceivable that His body should be present with every morsel of communion bread or wafer; that the testimony of sense was against the real presence, because the sense of taste discerns nothing but bread and wine and that *therefore* Luther's doctrine was wrong.

Luther contended that with God all things are possible; that all power is given unto Christ; that He can make His own Word good even if our sense and reason cannot see how; that the true believer accepts and trusts the Word even though he cannot understand or explain.

Luther, indeed, saw clearly that here

(*Continued on page* 29.)

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

SEPTEMBER 7.

Faith and Morality.

Rev. J. W. Ball, Ph.D.

James 2:17. Even so faith, if it have not works, is dead in itself.

Matt. 7:26-27. And every one that heareth these words of mine and doeth them not, shall be likened to a foolish man who built his house upon the sand: and the rain descended and the floods came, and the winds blew, and smote upon that house: and it fell: and great was the fall thereof.

An Old Problem—It is evident that it was a problem when St. James wrote his epistle to "the twelve tribes of the dispersion." There were those who spoke of faith apart from works. Indeed St. Paul's preaching centered about faith, and that a faith "apart from the deeds of the law." Now that teaching is capable of being perverted. There were some who claimed faith in Christ, whose lives failed to show the fruits of such a faith. It is against such a perversion that St. James here contends. And his plea is that deeds are necessary to complete faith.

The problem was vital in the period of the Reformation. How shall the sinner be justified? How may he become assured of his salvation? The medieval Church prescribed fasts, vigils, pilgrimages. Some practised self-inflicted scourgings. All of these were supposed to have merit toward winning salvation. But all these failed to satisfy the sensitive soul of the great Reformer.

A New Aspect of the Problem—The problem presents a new aspect at the present time. Some enthusiastic, not over-thoughtful persons have gone so far as to express the idea that the soldier who has made "the supreme sacrifice" in the war, no matter what his past, or the state of his heart at the time, is, because of his sacrifice on the side of right, a saved man.

But what is the relation of faith to conduct, of conduct to faith, or of religion to morals?

Faith Without Works—"Faith without works," we are assured, "is dead in itself." To illustrate this conclusion St. James brings to our notice the conduct of one who claims to have a proper faith, but whose conduct even toward his fellow Christian is one of utter indifference. To the brother or sister in absolute need of clothing and food he says, "Go in peace, be warmed and filled." Yet he gives none of the things that are needed. "What doth it profit?" We are fully convinced that it profits the person of that character even less than his suffering brother or sister, that "faith without works is dead."

The Faith of Devils—It is surprising how little the faith of some includes. A rather influential member of a congregation could see no very good reason for sending missionaries to Africa. The Africans have some idea of God. "The devils also believe." And, more than some people seem to do, "they tremble!"

Works Without Faith—Is such a state possible? May a person have every appearance of correct, worthy conduct, and yet be without that inward state which is susceptible to God? Is it possible to deceive one's fellow men, and even to deceive one's self in these vital matters?

Look at the Pharisee in the temple, a picture no doubt true to life. He was not an extortioner, unjust, or an adulterer. He fasted twice in the week. He gave tithes of all that came into his possession. Were not these good deeds? Yet we learn that he went to his home without being justified.

Look at the young man who came running to Jesus. His life was such that he had been made ruler in the synagogue in his native city. But his heart was not at rest. What good thing should he do to make sure of eternal life. When told to keep the commandments, he asked which ones. When directed particularly to those of the second table he declared he had kept them all from his youth. A model young man, we should have said. And we are told Jesus loved him. But one thing he lacked, and lacking that he lost all.

Consider those whom our Saviour describes as saying "in that day," "Lord, did we not prophesy in thy name, and in thy name cast out demons, and in thy name do many wonderful works?" Good deeds all—speaking for Christ, healing, works of mercy and charity, even casting out of demons! Yet He says of them, "Depart from me, ye that work iniquity." And why? Their hearts were not in their work. Instead of really building up the kingdom, through their hypocrisy they were workers of evil.

Building Upon the Sand—And now mark in general the word with which our Lord closes the Sermon on the Mount: "And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand: and the rain descended, and the floods came and the winds blew and smote upon that house and it fell; and great was the fall thereof." Yes, there it is, apparently built according to plan. Its appearance is beautiful. Into it have been wrought thoughts, words, deeds, habits, till it stands forth a completed character. These great teachings of the Master concerning duty, and sin, and righteousness, and redemption have been heard, oh, how often! But they have not been taken to heart. The rains of misfortune, the winds of adversity, the floods of temptation sweep down upon it. It is now one vast ruin.

Faith and Deeds—Neither faith without works, nor works without faith, can end in anything except disaster. Faith and works, religion and conduct, must go together. Morality is without proper support, if it have not a foundation in religious faith. Religion is vain, empty, profitless, if it do not promote between man and man relations of kindness, sympathy, helpfulness. So vital is this that our Lord insists that the worshipper who has come as far as the altar of God, and who now remembers an unforgiven wrong committed by him or even against himself, shall leave there his gift, and first become reconciled to his brother. He can not worship God acceptably whose moral life is not right.

SEPTEMBER 14.

The Lazarus at Your Gate.

Deuteronomy 15:7-18.

By I. S. Runyon.

The law laid down in this chapter seems strange to us, when we compare with it our commercial laws and practices of the twentieth century. It seems to us a perfectly impracticable law, one that cannot be applied now at all. And in just the form in which it appears it probably cannot be applied literally. But it does set forth a great principle which every Christian is in duty bound to observe in all his business dealings. And especially is he under obligation to observe it when he is dealing with people who are not able to compete with him in business transactions. The man with the stronger mental faculty and the greater knowledge of law and business practice should not try to over-

reach his weaker fellow man and get the better of him in business.

These old Mosaic laws of the debtor's release, given in the first six verses of this chapter, and of lending, given in the verses of our lesson, are intended to defeat any such selfish purpose. These laws reduced the value of property and so lessened the temptation to indulge in sharp business practice to get it. Christians should make their business dealings square with the principle set forth in these laws.

The Poor Shall Never Cease—Socialists teach that poverty can be done away with by abolishing all laws that establish and defend property rights. Verse 11 of our text warns us that there never will be a time when there will be no poor people and no poverty. Christ gave His disciples the same warning when one of His pious followers was accused of wasting valuable merchandise. (Read Matthew 26:11.) This is not saying that God planned and Jesus endorsed poverty, or that God approves men's actions that bring it about. It is merely saying that God knows men better than they know themselves, and He knows they never will adopt a social order and plan that will put a stop to poverty. No group of men can frame a set of laws that another group of men cannot in a measure evade. As long as men feel, and yield to, greed they will find some way of gratifying it. And the Socialist program has never yet included a plan for cleansing men's hearts of the sin of covetousness, or greed. It aims, in theory, merely to defeat men in their attempts to gratify it.

The Real Cure for Poverty—Greed, or covetousness is a great sin. It is treated in the ninth and tenth commandments. These commandments, and the explanation of them in Luther's Catechism, show what covetousness is and how Christians should deal with it. The whole first part of the fifteenth chapter of Deuteronomy describes an elaborate plan, of which God Himself was the author, intended to discourage covetousness, and so far as possible right the wrongs that resulted from it. The Jew was expected to follow this plan literally. The Christian is to be guided by the principle it sets forth, and show the spirit of mercy and unselfish generosity which the plan represents. The penalty for disobedience to this law is stated in Malachi 3:5. Jesus renewed this law for His followers in Matthew 5:42, and Luke 6:34 to 36.

How to Obey This Law Now—Originally this law was framed to meet the conditions of those early days. Conditions today are different, hence obedience to the law of mercy and generosity in property matters will take a different form now from that described in the text. Modern machinery and our present system of operating it enable every worker to produce much more than he himself, and his family, can consume. The food, clothing, and shelter which able-bodied and able-minded workers are producing is sufficient to supply all needs of all the workers, and leave a surplus. These surplus products can be and should be used to relieve the poverty of those unable to work, either with minds or hands. How to distribute the surplus is, perhaps, the puzzling question. A way should and can be found.

Wages Offer a Way—One step, perhaps the first one, in this way is to allow the hand-worker a wage large enough to include in his purchases a part of the surplus products. That is, the workman's wage should not only provide a living for himself and his family and a yearly saving, but also enough to support that orphan or invalid relative in his home, or the grandfather or grandmother who unfortunately lacks income. Don't say that workers will not spend their surplus in the care of these unfortunates. We know they will, if they have the means. We see some of them doing it now, on inadequate incomes. More would do it if incomes were big enough. What is needed is a curbing of the covetousness, the greed that guides men in fixing wage scales low, while dividend rates are set high, and officers' and managers' salaries are out of proportion. The spirit of fair play, at least, must prevail here before much else can be done. Thank God it is showing itself here and there, and the fact about it that is most surprising is the literal fulfillment of the promise recorded in verse ten of our text.

The principle laid down in our Scripture lesson and the interpretation of it here given present the Inner Mission spirit. They indicate the natural and humane method of caring for the unfortunate, "the Lazarus at our gate."

SEPTEMBER 21.

"*Love to God* (*Biblical*).

Matthew 22:37-39.

By Rev. A. J. Traver.

The Story—Jesus was popular with the people; they heard Him gladly. As they listened to Him, followed Him from place to place, astonished at His deeds and words, they paid less and less attention to their religious leaders, the Pharasees and the like. Naturally this provoked jealousy and they set out to catch Him in some way before the people that they might discredit His wisdom and intelligence by their superior cleverness. So one of their number, a scribe or lawyer, asked him a question.

The Question—"Which is the great commandment in the law?" He thought to start an argument. The Pharisees taught there were over six hundred commandments. They spent much time debating with each other which of these were necessary and which might be safely omitted. They loved to argue by the hour on this subject. They were therefore masters at debate and knew every clever trick of the debater in order to bring the opponent to ridicule. But Jesus' answer offered no argument.

The Answer—He did not bother to weigh the "thou-shalt-do's" or the "thou-shalt-not-do's" to see which were the most necessary, but he summed them under one head—love. Then he divided love into two parts, sending it into two directions, love to God and love to man.

The Difference—The lawyer and Jesus were entirely at odds in their understanding of what it meant to keep the commandments. To the lawyer, and to many people now, a man was good because he did, or did not do, certain things. But Jesus looked behind the doing of things to see the motive and reason for the doing. Just as He always looked behind the bodies of men and saw their souls. In the Sermon on the Mount He teaches this very clearly. Murder was not merely killing, but the hate that leads to murder. Adultery was not merely the sinful act but the lust that leads to adultery. Breaking the commandments is a matter then of heart, and keeping them is also a matter of heart. Goodness and badness were judged by the lawyer on the basis of deeds, but by Jesus on the basis of intention, of attitude, of love or the lack of it.

Dangers—Why then bother with commandments? If we loved as we ought we would not need them. We are children in the family of God. Children must be restrained and directed by commandments. But gradually as they grow up, they should need less and less commands till some day they will not need any. Then out of pure love they will try to please their parents. In almost every family, it should be so in every family, the children are assigned, when small, some little duties. Perhaps the daughter will help mother in the dusting. At first this little

duty may be laggingly done. The child is too young to appreciate what mother is doing for her every day. But as the years go by it becomes unnecessary to remind of her duties. She has grown to realize her mother's sacrifice and love for her and desires nothing better than to be able to do something to make her live easier and happier. There is gradually a change in the reason for her doing her duty. At first she does it because she is told. She obeys commandments. Finally she does it because she loves. We are like children before God. As we grow and grow in His family, we will love more and more, till finally we, too, will need no more commandments but will obey Him because we love Him.

The Bonds of Freedom—God in His majesty and power could compel our service. But we would be slaves, not children. He wants us to obey Him, not because we are afraid of Him, but because we love Him. There is small satisfaction in having people do as we want them to, because they are afraid to say no.

Let us go across the seas to Africa. The slave dealer needs but to beckon and every wish is granted. But as he walks among his slaves, he goes armed, and as he sleeps in his tent, if he dares sleep, his dreams are of assassination and murder. And one night a dark form slips up to his tent-door, out of the shadows, and the morning finds the slaver dead, murdered by one of his own servants. Turn from this horrible sight to Liberia, the black republic where our Lutheran missionaries are at work. The missionary sits among his followers. His book slips from his hand and a dozen spring to its recovery, he is thirsty and his dark children vie with each other to bring him water, he lies ill with fever and around the door of his hut these whom he has served wait day and night for the first news of his recovery. Here you have the difference between Jesus and the lawyer, between obedience gained by commandment and service rendered for love. Recall those black followers of Livingstone. When he died in the interior of Africa, with no other whites near him, his followers buried his heart and themselves carried his body to his homeland for burial. Love is the bond of freedom, not of slavery. Love results in obedience but an obedience which is willing.

"He being lifted up shall draw all men unto Him." "We love Him because He first loved us." "If we love Him we will keep His commandments." Jesus died on the cross not only to pay the penalty for our sins but to draw our love. Who can see Jesus hanging on the cross, innocent, the victim of our sins, without loving Him? And if our love is of the right sort, indeed if it is love at all, we will try to love and serve those for whom He died. One can't love without trying to please, therefore "Love is the fulfilling of the law."

SEPTEMBER 28.

Luther and Zwingli.

By Prof. J. F. Krueger, D.D.

Two Reformers, Luther and Zwingli—Luther had commenced the work of the Reformation in 1517. Two years later another reformer, Ulrich Zwingli, arose in the small country of Switzerland. There was a great difference between these two men. God had shown Luther that his heart was sinful. Often the reformer had exclaimed: My sin, my sin. But God had also shown him that Christ forgives sins. Finally Luther gave his heart to Christ, saying full of joy: The just shall live by faith. Zwingli had never been as deeply stirred as Luther. As a result Luther demanded that a Christian must never give up any part of his faith based upon the Bible; Zwingli, on the other hand, was not as religious as Luther and therefore did not stand as firmly upon the Word of God as the latter.

The Political Situation in 1529—In this year the Catholics felt that they were strong enough to suppress the Lutherans. They called a meeting at Spires in 1529. At this meeting it was decided that Catholic services should be permitted everywhere, that the bishops must be paid their full revenues, and that no new religious teachings must be introduced. If these decisions had been carried out, the Reformation would have been destroyed. At once five princes and thirteen cities protested, and it is for this reason that from his time until our days we are called Protestants.

Reason for Calling a Meeting at Marburg—Things looked very serious. The Roman Catholic emperor was at peace with the Pope. The Protestants on the other hand were divided into the followers of Luther and of Zwingli. Their forces would have to be united in order that they might be able to resist the Roman Catholic Church. Therefore one of the Protestant princes, Philip of Hesse, decided to arrange a meeting between Luther and Zwingli.

The Meeting at Marburg Arranged—He invited the two men to meet in his principal city, Marburg. Luther did not like the idea. He knew that he could not possibly give up the plain teachings of the Bible. In a letter to Philip he wrote: "All I have seen hitherto leads me to think Zwingli will stand by his position, even after he has rightly understood our reasons." Finally, however, he consented, saying: "The Father of all grace and unity give us His Holy Spirit, that we not meet in vain, but that we accomplish some good and do no harm."

The Discussion—On Friday, October 1, 1529, a meeting took place between Zwingli and Luther's friend, Melanchthon, on the one hand, and between Luther and one of Zwingli's helpers on the other hand. Finally at 6 o'clock on the morning of October 2 the great meeting commenced. The four men just mentioned were seated at a special table. Between fifty and sixty others were present. The great point in dispute was the question of the Lord's Supper. With chalk Luther had written the words of institution on the table: "This is my body." Zwingli declared that the body of Christ is in heaven and cannot possibly be at the same time in heaven and in the Lord's Supper. Consequently the words of the Bible: "This is my body," means simply, this signifies my body, this is a symbol, a sign of my body. Luther insisted that as Christians we must accept the plain words of Scripture. Christ has said, "this is my body." Even if we cannot fully understand these words, we must believe them. Why, he exclaimed, even if Christ would command him to eat hedge-apples and dung, he would willingly do it, believing that Christ would not ask him to do it unless it were good for him. Christ's body may be present at a great many places at the same time. Zwingli then tried to show that some of the ancient church fathers had accepted his view. Luther simply replied, that the Word of God is superior to all the writings of the church fathers.

The Parting of the Ways—It was soon realized that an agreement could not be reached. Zwingli declared with tears in his eyes that he would rather be on friendly terms with Luther and his followers than with any other class of people. But Luther exclaimed: "You have a different spirit from ours."

Significance of the Marburg Colloquy—It brought out clearly one point, that Luther and the Lutheran Church stand firmly upon the Bible, the divine Word of God. Whenever God speaks, man must keep silent. This is the same thought which we so often express when we sing the Battle Hymn of the Reformation.

JUNIOR.

SEPTEMBER 1.

"School Days."

By Miss Brenda Mehlhouse.

Scripture Lesson—Jesus the Great Teacher. One great lesson. Matt. 5:2-13.

Introduction—We are going to school today, we are going to learn some new things, and hear about some strange lands.

Lesson Stories—1. *Reading Lesson.*—There is an old legend which says that St. Patrick, the patron saint of Ireland, once lived in Scotland but was carried by pirates to Ireland. He escaped, but when he grew up he returned and found the people worshipped the God of Fire which dwelt in the great peat bogs of that land. One day in the year was sacred to this god and on that day no fire of any sort might be lighted. St. Patrick's fire in his little hut burned as brightly as ever, however, and when the angry people were about to kill him he stood up and told them of the only true God, and taking one of the three leaf clovers which covered the ground he told how He was a Triune God—a God Three in One—Father, Son and Holy Spirit. The people believed Ireland became a Christian nation and to this day St. Patrick is their great hero, and the shamrock their national emblem.

(The leader should conduct this meeting as a school—call classes, etc. Other stories should be added—these should be read by children. The book, "Friends of Ours," will give good material.)

2. *Geography Lesson.*—On the other side of the world, where the sun shines while it is night with us, is the big land of China, with 500,000,000 of people. Just below us is our twin sister country, South America, with riches and wealth of many kinds. Across the seas is a land where live one-fifth of all the world's people, India. Just opposite China is a group of islands—Japan—which many people visit every year because of their beauty. Across from South America is Africa, the land of the black man. All these and many other lands need the Gospel of our Saviour.

(Leader should have large globe or map, point out and describe these countries, and have children mark each with flag pin or stars.)

3. *Arithmetic Lesson.*—The world war has cost, it is said, $200,000,000,000. If that sum had been used to spread the Gospel it would be only a short time until there would not be a single person in the world who had not heard of Jesus. When 5 cents buys two New Testaments, 10 cents Sunday school cards for 200 boys and girls, 25 cents pays a Bible woman for a day's work, and 50 cents keeps a child in the Christian kindergarten for a whole month, how far would all this $200,000,000,000 go that was spent for war?

Suggestions—Poster. School house drawn in center of card, books, slates, etc., drawn around it. "School Days" at top. Invitations. Tiny school houses cut from cardboard.

The leader should add a music lesson (singing missionary hymns) and a missionary quiz (asking questions on work already done) to this program.

SEPTEMBER 14.

"Getting Ready to do God's Work."

By Miss Ida Zinser.

Lesson—Joshua, Chapter 1.

Memory Passage—Joshua, Chapter 1, Verse 16.

Parallel Readings—Exodus, Chapter 24:3-7. Acts 1:4-8. Nehemiah 2:17-19. 2 Samuel 2:1-7.

Aim—To show we need to be prepared for God's work. God will do His part if we will do ours in all that we undertake.

Lesson Developed—God's people had come to the promised land but they couldn't enter it and possess it without planning a number of things.

There was a river to be crossed—there were cities to be captured. Moses, their leader through their long travels, was gone from them, his minister, Joshua, had been chosen to take his place. God tells Joshua of the greatness of the land to be possessed, its a big task he has to do—but there is God's promise right with the task "I will not fail thee." God doesn't fail us, though we must do our part, too; as He asked Joshua to do his: Be courageous! How often God says that in this one chapter! After God told Joshua what to do, then the people were given their tasks, one thing is mentioned, preparing their food, and there were many other things.

What a splendid answer these people make to Joshua, think of it, they are ready to do all he commands and go wherever he sends them.

Are we going to be just as ready and willing to do God's work in His church, as those people were to do their special tasks? Our leaders have prepared programs for us to carry out, they are planning great things for us to do during the coming year, so when we are asked to do our part let every Junior be ready to answer in the words of the memory text.

Hints for Leaders—Outline some special work for your League in addition to the study of the Topic. Let your Juniors feel a live interest in all the works of mercy and missionary operations of the church at large, and be ready to take a share in the work of their local church which may be asked of them. We don't give enough attention to prayer which is a mighty factor to help us in getting ready for God's work—and a help in the doing of it; let the Juniors take part in this. Don't let one meeting pass without a prayer thought for some special object. Although we can never feel that God's work is a hard task, it is such a big one that if we undertake it we must be willing to give up some things which might interfere with it. If we begin when we are Juniors to do this God's work will always be a joy to us.

SEPTEMBER 21.

"Ninth and Tenth Commandments."

By Miss Ida Zinser.

Lesson—Exodus, chapter 22, verse 17

Memory Passage—Romans, Chapter 13, verse 12.

Parallel Readings—Deut. 5:21. Micah 2:1, 2. St. Luke 12:15. Acts. 20:33-35. I Timothy 6:8-19.

Aim—To show us how God wants us to be contented with what He has given us. St. Paul writes: "For I have learned in whatsoever state I am therewith to be content."

Lesson Developed—In these two commandments God says we should not wish for those things which are anothers. He gives us all that is really necessary for our comfort and real happiness. When Luther in his catechism gives the meaning for these he says we are not to desire to get possession of another's home or wife, or servants, or cattle, and more than that, we are to help our neighbor to keep the things he has, if there is danger of his losing them.

Coveting is really wishing too much for something—we can covet things which do not belong to others. If we wish too much for money or any of the things which it buys, and make ourselves unhappy and dissatisfied if we cannot have these things, we are breaking these commandments.

It is really very fine if we can have great riches, if we will do good with them and share with others, but be careful not to be discontented if God keeps these riches from us.

What about coveting some kinds of God's gifts. Do you remember how Paul says: "Covet earnestly the best gifts," and then at another time he says: "Whatsoever things are true, honest, just, pure, lovely, of good report, think of these things."

When we are tempted to break any of God's laws let us think of those wonderful things that are promised to us in St. John's revelation, when he tells us what will be given to those who overcome temptation.

Hints for Leaders—Develop some of these stories: "A man and a woman who coveted part of the price of a piece of land they sold." (Acts 5.) "Some coveted treasure hid in a tent." (Joshua 7.) "A servant who coveted gifts which his master had refused." (2 Kings 5.)

There are so many men in these days who covet riches that they use fair means and foul to gain them, and thousands of children in our fair land are fettered and bound in the grind of industry at a small wage, who should be free for study and play. Use any story of child workers in mine, mill or tenement, as an example of man's covetousness.

SEPTEMBER 28.

"Committee Work Among Juniors."

By Miss Ida Zinser.

Lesson—I Corinthians 12:4-12, 27-30.

Memory Passage—St. John 9:4.

Parallel Readings—Romans 12:4-13. Acts 6:1-6. I Chron. 4:23; 6:31, 32; 9:21-34; 12:28; 22:14, 15.

Aim—To show how people have not all the same gifts of body, mind and spirit. Some can do one thing better than another, so the different kinds of work in the League are given to different Juniors, and committees are chosen for special parts of the work.

Lesson Developed—The apostle Paul is writing to the people in Corinth about gifts of the Spirit. He says there are many gifts and many ways of using these gifts, but let us remember always in whatever way we use them it should be for God's glory. Every Junior can use his special gift of body, mind or spirit in the League whether there are committees or not, but it is a good plan to have committees for special work, and if you can do some one thing especially well, your leader may call on you for that one thing.

Each officer in the League has a special task —what kind of committees shall there be? A committee of not more than two to see that the room is in order, the song books in place—shall we call this the lookout committee, always looking out for little things to do which will be a help in making the meeting place comfortable? A committee to do the blackboard or any kind of work which is to illustrate the lesson, collecting pictures, making charts. This is the program committee which is to assist the leader in the preparation of the lesson. How about a look-up committee (or membership), looking up new members and continually reminding the "stay away" Juniors of the meetings. A very important committee is the mission committee, attending to all kinds of errands of mercy-making plans for the members to do helpful things for orphans' home, settlement house or hospital.

Hints for Leaders—Local conditions may have a good deal to do with the kinds or numbers of committees which are necessary among the Juniors. Real, live committees are quite worth while and will be a real help to the leader, but do not cumber your League with committees which are such in name only. Take the committees which are suggested in the developed lesson, and work them out as a trial at least.

BOOK REVIEWS

"THE CONSUMING FIRE," by Harris Elliot Kirk, D.D. Cloth, 183 pages. Price, $1.50. The Macmillan Company, New York.

This very interesting and timely volume comes from the pen of one who loves to associate himself with the great prophet Isaiah. It has to do with the Readjustment Period in which the world now finds itself. The past five years of world struggle made some impressions: First, that the advance of intelligence and the refinement of civilization have not been able to remedy the wrongs of human nature. Second, that the successful issue of the struggle was due to the power of moral principle over organized evil. Third, that the moral passion which sustained the Allied nations and the United States was the direct outcome of the influence of Christianity on Western civilization. Fourth, that this moral principle is necessary in the days of social readjustment. Dr. Kirk confines his study to the first 39 chapters of Isaiah, in which he draws the parallel of the successful struggle of the chosen people with Assyria in the eighth century before Christ and the World War in the present century; he justifies the view that in the conflict between material efficiency and moral reality righteousness in the end is certain to prevail. This book is written to show that not only is the religious aspect as applied to present-day questions fundamental, but that righteousness as interpreted by Isaiah is essential to the solution of the largest readjustment problems. It is a series of lectures delivered at the Conference of Christian Workers, Northfield, Mass., during the summer of 1918. It is a very readable book; it is well written and is fascinating. "God and His righteousness first" is prominent throughout. It is just such a book that Christian people should read; it will strengthen faith. It will appeal to young people because of its special application to the present Reconstruction Period from the Christian's viewpoint. Bible students will appreciate it because of its excellent interpretation of the prophecy of Isaiah.

"THE NEW OPPORTUNITY OF THE CHURCH," by Robert E. Speer. Cloth, 111 pages. Price, 60 cents. The Macmillan Company, New York.

Like all the writings of Dr. Speer, this little book is no disappointment to the thoughtful reader. As stated in the preface, it "is not an attempt to prescribe any program or method of reconstruction or to define in any comprehensive way the present tasks of the Christian Church." Its purpose is to cause the leaders of the church, clergy and laity, to think of present conditions with the hope that thereby through them the church will occupy its rightful place during these times of reconstruction;

that good will and earnest purpose must be back of all thinking and it is to these that this book appeals. Note the subjects as treated in the five chapters: I. Some Dangers and Duties of the Present Hour. II. The Present Business of the Church. III. The Effect of the War on Christian Convictions and Ideals. IV. The Duty of a larger Christian Co-operation. V. The War Aims and Foreign Missions. In speaking of the present business of the church, he has the old-fashioned and proper view of the church's activity—"The mission and message of the church, its first and last business is religion." "The fundamental ideals which the church must express are righteousness, repentance, service and faith." This book is a strong appeal to the Christian Church to be "up and doing." The present is its great opportunity. It fulfills its purpose in making leaders think, and to think in terms of action. It is safe, sane and suggestive.

LUTHER LEAGUE OF NEBRASKA

(*Continued from page* 11.)

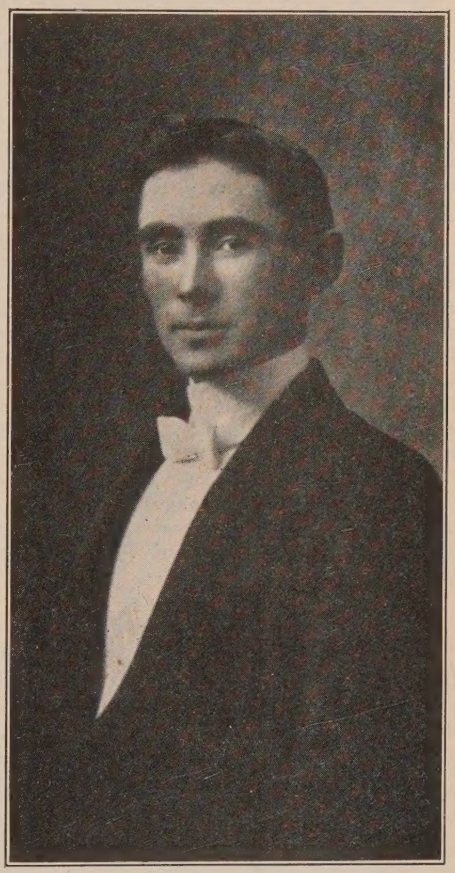
The devotional services were conducted by Rev. Luther M. Kuhns. The music of the rally was exceptionally good and appreciated by the large audience. The address of the evening was delivered by Rev. S. P. Long, D.D., pastor Wicker Park Lutheran Church, Chicago. Dr. Long was given a hearty welcome by the audience, and his address on "God's Gold" was a masterpiece. It was a message that was most timely, as it came on the eve of the campaign for the funds to secure the removal of Midland College to Fremont. It was an inspiration to the workers in this campaign. Dr. Long said in substance, that the gold belongs to God, and he gave as reasons: "He created it; His Providence controls it and He never willed it away." He called attention to the fact that gold seems very rare in the family, the Church and the State.

Gold can be found everywhere. Benjamin Franklin little thought he was bringing gold down from the sky with the lightning.

The most important thing is to have right impressions of the future manhood of the world. Mothers are the controlling influence over the manhood of this country.

Gold is giving God much care. For example, God does not want His gold; Christ took none of the gold back to heaven with Him; yet God cannot trust His own children, because they have not treated Him rightly. Free will offerings—what are they? Statistical reports show that one-sixteenth of one per cent. of the income of the people of the United States is given to make Christ known to the world. For this reason God is displeased because He cannot leave His gold here much longer, where it is so illy used. It is in the hands of people and where God does not want it.

God wants His people to be true Chris-



REV. K. DEFREESE, PRESIDENT.

tians who can be trusted and then He will put the gold into their hands.

The convention in 1920 will be held in Omaha.

LUTHER LEAGUE TOPICS

(*Continued from page* 23.)

even more than the true doctrine of the Communion was at stake. Belief, implicit belief in revelation and inspiration are at stake. The doctrine of the authority and power of the Word of God is imperiled. If I dare to refuse to believe the declarations of God on the Real Presence, because it is so far above reason and sense, then I may refuse to believe everything that my poor reason cannot understand. Then the doctrine of Original Sin, of the Person of Christ, of the Vicarious Atonement, of the operations of the Holy Spirit through Word and Sacrament are all at stake. And Luther knew full well that Zwingli and his disciples were unsound on all these fundamentals and were opening the door

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wide for soul-destroying Rationalism and its ruinous consequences.

And because of this conviction it was not possible for Luther in good faith to give to Zwingli, who had another, indeed a dangerous, spirit, the hand of brotherly recognition. Luther's heart wanted to. But his loyalty to Christ and His Word forbade. Luther's refusal to condone or recognize error as he saw it was an act of true heroism. The Church today needs this lesson.

We should like to write much more. Every Leaguer ought to get and study a pamphlet entitled "The Marburg Colloquy," by our venerable friend, Dr. Forsander, of Rock Island, Ill., 15 cents.

CHURCH NEWS

—Thiel College recently conferred the title of LL.D. upon Dr. F. H. Knubel, president of the United Lutheran Church. He will hereafter be addressed Rev. F. H. Knubel, D.D., LL.D.

—In St. Paul's Church, New York City, F. H. Bosch, pastor, on Sunday, June 22, services were held in recognition of the work of the parish deaconess, Sister Rosa Dittrich, who was set apart for the diaconate at the Mary J. Drexel Home and Philadelphia Motherhouse just twenty-five years ago.

PHILADELPHIA

—The enlarged pulpit platform and new furniture recently installed in Bethel Church, Fifth street and Sedgley avenue, the Rev. D. E. Rupley, pastor, were dedicated on Whitsunday. The renovations cost about $1,000. The church is prosperous in every department and is one of the banner churches in benevolence. During the past year over 100 members were received.

CHICAGO

—Trinity Church, Chicago Heights, the Rev. J. Bannon Swope, pastor, went "over the top" in their effort to raise $10,000 to pay off the indebtedness on the church property.

—S. S. Kauffman, D.D., pastor of the Ravenswood Church of Chicago, has accepted a call to St. Mark's Church of Tulsa, Okla. He took charge July 1.

MINNEAPOLIS

—Rev. J. A. O. Stub pastor of Central Lutheran Church, Minneapolis, received the degree of doctor of divinity from Wittenberg College.

LUTHER LEAGUE OF CONNECTICUT

(*Continued from page* 12.)

beautifully rendered by a soprano soloist and male quartet, after which Mr. William Reisch, of Southington, read a paper on "The Unity of the Luther League."

After singing "Glorious Things of Thee Are Spoken," Mr. Harry Hodges addressed the convention.

The afternoon session closed by singing "Onward, Christian Soldiers," after which Rev. Hingkeldey pronounced the benediction.

The Rally Service was held at 7:30 o'clock. Mr. Otto Schubert and his choir did some wonderful work throughout the Rally Service. The devotional exercises were conducted by Rev. Keller, of New Haven. Rev. Paul Kirsch, of Meriden, and Rev. Carl B. Schuchard, of Brooklyn, were the speakers of the evening.

The convention closed by singing "Now Thank We All Our God."

CONVENTIONS

(*Continued from page* 15.)

deepen our convictions—to heighten our aspirations—to enlarge our sympathies—to enrich our spiritual life—to fit us for greater efficiency. While another has said that the advantages of conventions are discussion—inspiration—education—co-operation—enthusiasm. Have those of us who have been delegates profited thus? Next year's reports will reveal the truth.

The mystic cords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of Liberty, when again touched, as surely they will be, by the angels of our better nature.—*Abraham Lincoln.*

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